THE Compleat Conformist, OR SEASONABLE ADVICE CONCERNING STRICT CONFORMITY, AND Frequent Celebration OF THE Holy Communion. IN A SERMON

Preached (on the seventh of *January*, being the first Sunday after the *Epiphany*, in the Year 1682.) at the Cathedral; And in a Letter written to the Clergy of the Archdeaconry of *Durham*.

By *Denis Grenville* D.D. Archdeacon and Prebendary of *Durham*.

LONDON,
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TO THE

RIGHT HONOURABLE

AND

Right Reverend Father in God

NATHANIEL

Lord Bishop of DURHAM,

AND

Clerk of the Closet to His Majesty.

My Lord,

AS *it hath been matter of great Joy to all Devout Christians that God hath put it into the Heart of our most Reverend Primate of All* England, *to attempt the Revival of Primitive Piety, and the long Eclipsed Honour of our Saviour, by restoring a weekly Celebration of the Holy Sacrament in his Metropolitical Church: So I am confident it must needs be an extraordinary satisfaction to the Regular Clergy of your own Dioceſs, where Conformity hath flouriſhed in a high meaſure (bleſſed be God) ever ſince the Reſtauration.*

As I acknowledge it my Duty, my Lord, to render my ſelf by all means, whether in ſeaſon *or* out of

season, *serviceable to God's Church, especially to the Jurisdiction under you, wherein his Providence hath placed me: so the due Obedience and Reverence I justly bear you, oblige me to dedicate to your Lordship the pains I have taken to promote a frequent Parochial Celebration of the Holy Communion; humbly beseeching your Lordship to Countenance this seasonable performance of my Duty, and honest Design to quicken my Brethren in the faithful discharge of their Office.*

And I do assure your Lordship, that I shall never Endeavour to promote my own private Phantasies, either by adding to, or diminishing from the Established Laws of our Church; but as firmly as my weakness will permit, shall strive to maintain that excellent Order and Discipline which the Publick Authority of the Church hath obliged us all unto; and as both your Self and Predecessor have enjoyned me, I shall as strenuously and prudently, as I am capable, administer the same, for the promotion of the true end thereof, the Glory of God and Salvation of those committed to my Care. Since, I know, I can neither do God, nor your Lordship, more real, and, I hope, more acceptable service, than in so doing.

That my Sermon (*which was preached in my ordinary Course at the Cathedral*) *was never intended for the Press, will easily appear from the Examination of the Discourse it self; and that it was not Vanity, nor an Itch to be in Print, which was the motive to this Publication, will* (*I am perswaded*) *be readily granted by all those*

those, who consider that it carries with it, no Temptation to expose it to publick View, but some well meant Zeal, which in a Censorious Age is more apt to procure Contempt than Commendation.

Had I not in the Applicatory part (for the sake whereof I now set it forth) pressed with some earnestness the Topick of Conformity, and the chief part thereof, frequent Communion, (which to promote is the main design of this Application to my Brethren) it had never seen the Light at present. But having in the Conclusion of the Sermon set a Scheme of Conformity before the eyes of the Laity, as I have in my Letter to the Clergy, presented them with another belonging to Ecclesiasticks, I judged the Discourses, not unfit to accompany, since they may strengthen, one the other.

As an honest desire to contribute to the Publick Good was my chief reason for publishing my Sentiments in these matters; so is it a considerable motive for my presuming in this manner to present them to your Lordship, that I may discharge my own Conscience, and demonstrate how much I am,

My Lord,

Your Lordships most obedient

and most humble Servant,

D. G.

Newly Publiſhed.

SHort Diſcourſes upon the whole Common-Prayer deſigned to inform the Judgment, and excite the Devotion of ſuch as daily uſe the ſame; by *Tho. Comber* D.D.

The Laver of Regeneration, and the Cup of Salvation, two plain and profitable Diſcourſes upon the two Sacraments: The one laying open the Nature of Baptiſm, and earneſtly preſſing the ſerious conſideration, and religious obſervation of the Sacred Vow made by all Chriſtians in their Baptiſm: The other, preſſing as earneſtly the frequent Renewing of our Baptiſmal Vow at the Lords holy Table. Demonſtrating the indiſpenſible neceſſity of Receiving, and the great ſin and danger of Neglecting, the Lords Supper, with Anſwers to the chief Pretences whereby the Abſenters would excuſe themſelves.

The General Catalogue of Books Printed in *England* ſince the Dreadful Fire 1666, to the end of *Trinity Term* 1684. To which are added, a Catalogue of Latine Books Printed in Foreign parts and in *England* ſince the year 1670. Printed for *Robert Clavell* at the Peacock in S. *Pauls* Church-Yard.

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A SERMON.

JOHN I. 29.

Behold the Lamb of God.

THE very first word of my Text doth powerfully command your attention, and require you to behold him to day, whom the Church presented as manifested yesterday, which will be no unseasonable Meditation (you will find,) if you examine the Services of the respective Sundays after the Epiphany, till the Purification. It is no small matter in Scripture, that hath an *Ecce* prefixed thereunto; and nothing can better deserve it, than those passages that relate to our Lord's wonderful Incarnation: namely, God manifested in the Flesh to be true and very man, Born of a Virgin (the chief subject of Devotion on the Feast of our Lord's Nativity) or the man Christ Jesus manifested to be God (the subject of the Devotions on the Feast of the Epiphany) three several ways: First, By the Wise mens coming to worship him twelve days after his Birth. Secondly, By a Voice from Heaven at his Baptism, thirty years after. And

thirdly, By his first Miracle in *Cana* of *Galilee* where he turned Water into Wine.

Which way soever we turn our Eyes to behold, either God manifested to be Man, or Man manifested to be God, the Spectacle will be glorious and wonderful, and every way deserving of our highest Admiration and Praise; which is in a particular manner proper for our consideration at this Instant, when we are approaching to the Table of our Lord to feed on his blessed Body and Bloud.

And that that holy Duty of the Altar, as well as the other of the Pulpit, may succeed to the honour of God, and comfort of our Souls, let us beg the assistance of God's most holy Spirit, *&c.*

Ye shall pray for the holy Catholick Church of Christ, the Congregation of Christian People, *&c.*

Behold the Lamb of God.

Never any Spectacle in the world so well deserved a Crier to call the People to behold it as this in the Text: Nor was there any man in the world so fit to call Spectators to this Spectacle as the Baptist. God is come down into the World in the Form of a Man, and shall not all men desire to see him? The Baptist leapt for Joy at the news of his coming, when he was yet in his Mothers Womb; How much more may he now congratulate his Presence, when his eyes see him upon the Earth? Out of the abundance of his heart his mouth speaketh, and ravish'd (as it were) with the sight of his Saviour, he no sooner sees him [himself] coming, but he calls all others to behold him, *Behold the Lamb of God.*

We read in Scripture of *Ecce's* before this of the Baptist, to the like purpose. The Prophet *Esay* had his *Ecce, Behold a Vir-*

a Virgin shall conceive. The Prophet *Zachary* had his *Ecce, Behold thy King cometh.* But *John*'s *Ecce* is more Emphatical than theirs. *John* was more than a Prophet. They shewed him to the Eye of Faith, he shews him to the Eye of Sense, so proving himself not only an Harbinger, but an Herauld. As he prepared his way before he came, so now doth he declare his presence being come. *Behold the Lamb of God.* The Text (with the subsequent words) is an Epitome of the whole Gospell, preaching Remission of sins by Jesus Christ. The grand Prerogative of the Church, the only happiness of every faithful Soul, the ground of that Article of our Creed, wherein we profess to believe the forgiveness of our sins. Here we learn that our sins are pardoned and taken away, and that by Christ, through his Mediation, for his Merits. If the Church hath then, (as she hath undoubtedly) power to set apart days of Thanksgiving for any Blessing received, who can imagine that she should not have power to separate one for the Commemoration of this stupendious mercy we have lately Celebrated, the Son of God becoming the Son of the Virgin? Never greater Blessing came to the Church than Christ's coming into the world. If the Resurrection consigned that Day which we celebrate weekly for the Christian Sabbath, his Nativity, Ascension, sending the Holy Ghost, and other Acts of his, might no doubt (if the Church thought fit) have their peculiar Days of Remembrance and Thanksgiving too, as free from Superstition as any present Practice that hath not a particular Precept.

The words are a Declaration of Christ come in the Flesh, Ἰδὲ ὁ ἀμνὸς τῦ Θεῦ, *Behold the Lamb of God.*

In this Scripture we shall observe three things:

First, He came, Ἀμνὸς, *A Lamb.*

Secondly, Not simply Ἀμνὸς, *A Lamb*; but by an Excellency, ὁ Ἀμνὸς, *The Lamb.*

Thirdly, Not only ſo neither, but ὁ Ἀμνὸς τοῦ Θεοῦ, *The Lamb of God.*

I. *Behold a Lamb.* Our Saviour is pleaſed in his Goſpel to aſk, To what ſhall we liken the Kingdom of God? And by his Example we may here aſk, To what ſhall any man liken the Son of God? The Son of God is God, and God is incomparable. As there is no other God beſides him, ſo there is no other thing like unto him. To whom ſhall we liken God, or what likeneſs ſhall we compare unto him? ſaith *Eſay* 40. 18. And yet the Baptiſt here calls him a Lamb, and in the Revelation of St. *John* he is called a Lion, Chap. 5. v. 5. To clear this, you ſhall know, that theſe and the like Metaphorical Appellations are given to God, not to note his Eſſence, but certain of his Properties. And therefore we are not warranted hereby to picture him like theſe, or any other Creatures, or to conceive of him, as if he were any Created Thing, but to learn ſome of his Properties by theſe Titles. Chriſt is as a Lamb, and as a Lion; as a Lamb in Patience, as a Lion in his Power; as a Lamb in his Paſſion, as a Lion in his Reſurrection. The Holy Ghoſt is often pleaſed in Scripture to deſcend to the Capacity of Man, and to expreſs Divine Myſteries by Phraſes moſt eaſie, and ſutable to Humane Apprehenſion; not that we ſhould groſly conceive of God to be the thing by which he makes himſelf known; but that by theſe Metaphors we may the more plainly diſcern certain properties in him, as by the Title of *Lamb* in the Text. The Baptiſt might have ſaid, Behold the Meſſiah, Behold the King of Iſrael, Behold the Son of God; but paſſing by theſe, he ſaith, *Behold the Lamb of God.* In which Metaphor we may note three Properties of Chriſt naturally to be known, *viz.* his Innocency, Meekneſs, and Profitableneſs; or that great Benefit which redounds to the Church by him, as I ſhall ſhew you

you in every particular, with great brevity, intending to be more large than ordinary in the Application.

1. *Lamb* notes his Innocency, for the Lamb is ever esteemed ζῶον ἄριστον, the best among mere Animals; and so we account him the most harmless Creature, an Emblem of Unspotted Purity, and therefore a fit Title to set forth the Innocent Son of God to the world; who was so innocent, that his Judge could find no fault in him, *John* 18. 38. *I find no fault in him*, said *Pilate* there. Nay, the Devil himself had nothing to accuse him of, *The Prince of this World hath nothing in me*, *John* 14. 30. The Council that condemned him, were forced to seek false Witness, and though they sought, yet found they none, saith the Evangelist, *Mat.* 26. 59, 60. Both he that condemned him, and he that betrayed him, pronounce him innocent, *Mat.* 27. 4, 24. And therefore St. *Paul* calls him a Lamb without Spot or Blemish. He was indeed so eminently Innocent, that no one durst say he was any way Nocent. The best of men are liable to Censures, and just Castigations; their very Virtues are Imperfect and Censurable: But this Lamb is so pure and white, that no man durst say that he was ever touched with the least Peccadillo or smallest offence. He was clear of Original Sin, Conceived of the Holy Ghost; he was void of all Actual Transgression, in Thought, Word, and Deed; Clear in Thought, *he knew no sin*, 2 *Cor.* 5. 2. Clear in Word, *There was no guile found in his mouth*, 1 *Pet.* 4. 22. Clear in Deed, *he did no sin*, in the beginning of the same Verse. All which S. *John* gives in this General, *There was no sin in him*, 1 *John* 3. 5. And this is our happiness, we are hereby confirmed in our Faith, that he died for our sins, having none of his own, and that God hath accepted him for our Transgressions, he being so pure and Immaculate a Lamb, of such infinite Worth, so perfect a Sacrifice, and satisfactory Oblation.

St. *John*

St. *John* probably might have some special aim in the Title. As thus, He professeth, that his Baptism was for Remission of Sins, and Christ coming to be Baptized of him, the People might think he had Sins to be remitted. To prevent this suspicion, he calls him an innocent Lamb, Behold Christ coming to be Baptized, (he might have said) but not for the same Ends as you. You are Baptized for your selves, that your sins may be forgiven; but He for you, that your Baptism may be available for the Remission of your sins. He was baptized in his Natural Body, that you might be Baptized Spiritually in his Mystical Body. He came not to cleanse himself by the Water of Baptism, for he was without sin, but to sanctifie the Water of Baptism for your Purification; To cleanse the Font, and not himself; To elevate the Water of Baptism above its natural Condition; To be the Instrument of the Holy Ghost for the spiritual washing of our Souls, to make it indeed such a Fountain of Water, as was promised to be opened to the House of *Jacob* for Sin, and for Uncleanness, *Zach.* 13.1. *Behold* then in the first place *an Innocent Lamb.*

2. As Christ is a Lamb for Innocency, so likewise for Patience and Meekness. St *John Baptist* might have called him, as in the Revelation, *The Lion of the Tribe of Judah:* but then they might have feared him; for what more terrible than a Lion? But that he might not hinder their Baptizing, whose Baptism he came to sanctifie, St. *John* calls him a Lamb, which as every one knows, is *sincerum, simplex, & sine fraude Pecus*, the meekest, sincerest, and most simple Creature. Every other Creature hath some Frowardness in it. Even the Fly hath its spleen, and the Worm that is trod on, turns again; but the Lamb is led to the slaughter, without striving, and is dumb before the Shearer, not opening his mouth, *Esay* 53. A most notable Instance whereof was seen in our Lord Jesus's

Jesus's sufferings; for was not Christ just such a Lamb? shorn (if I may so say) and shaven by the cruel Censure of an unjust Judge, at *Gabbatha*, *John* 19. 13. and slaughtered by his bloudy Crucifiers at *Golgotha*, ver. 51. and yet all this while never moved to any Impatience. They Fleece him of his Coat, fley him of his Skin, if not wholly, yet in part, by their Whipping, and Scourging, and Goaring of him; more Pitiful to his Coat than to his Skin and Body, and yet he is still as meek as a Lamb. He endures all their Butcherly handling of him, with silent Patience, without Clamour, and without Complaint, *who when he was reviled, reviled not again, when he suffered, he threatned not*, 1 *Pet.* 2. 23. There was a Sword drawn, by one, in our Saviours defence, and a wound given by it, but it was much against his Will; who to shew his dislike, Cured the Wound, and check'd his Disciple for giving it, *Mat.* 26. 52. *John* 18. 11. and therefore this Act of the Disciple can be no prejudice to his Master's Patience, who was so harmless, that he never did hurt to other, and so wonderfully meek, that he never resisted those that injured him. Though the Wrongs he suffered were extreme, the Indignity he bare, to Flesh and Bloud intolerable; yet in this Extremity he commits his Cause to him that judgeth righteously, and for all the Cruelty and Indignity which he underwent, he never opened his mouth in anger; not one ill word against his Persecutors, but many good ones for them. All the Revenge that he desires is, that no Vengeance be taken on them. *Father forgive them, for they know not what they do.* *Moses* the meekest man upon the Earth, had his Patience moved at *Meribah*, *Numbers* 20. 10, 11, 12, 13. The Patience of *Job* is famous even to a Proverb, and yet he often complained. Beyond these and all other Examples, Christ suffered more than all, with the incomparable meekness of a Patient Lamb. When I think of this, I cannot but wonder at the Nature and Disposition

of

of them that call themſelves Chriſtians, and yet herein are quite oppoſite to the nature of Chriſt: And that ſuch a glorious Example of Virtue ſhould be no more prevalent with us, and have no power on us. He indured, for our ſakes, all things that were moſt painful to Humane Nature, without the leaſt kind of murmuring or complaint. He ſuffered Reproaches, Revilings, Scoffings, Scorning, Buffeting, Whipping, Death it ſelf, nay, a moſt painful and ſhameful one, without the leaſt deſire of Revenge. When we, alas, poor deſpicable Worms, cannot for any ſake, God's ſake, or Chriſt Jeſus ſake, ſuffer the leaſt contradiction either to our Nature, or our Humour. A little loſs of Reputation, or Goods, (which are leſs valuable,) a Blow, or but a Word, ſometimes are thought things intolerable. All our power and might on ſuch trifling accounts, (as if Vengeance were ours, and not God's) is preſently raiſed to revenge our Quarrel. In this our Nature croſſeth our Title; for if we be Chriſtians, we muſt be Anointed with ſome Drops of that Oyl, with ſome degrees of thoſe Virtues, that ſo much abounded in him. So ſaith St. *Peter* in the preſent Caſe, *He gave himſelf an Example, that we ſhould follow his ſteps. Chriſts ſheep hear his Voice, and follow him*, *Joh.* 10. 27. His Diſciples [all that belong to him] are Sheep, not Goats, not Wolves but Lambs, Innocent and meek Lambs.

3. As Chriſt is Innocent and meek, ſo like a Lamb, he is profitable alſo. As a Lamb, to the Owner affords both his Fleece and his ſubſtance, one to Cloath him, the other to Feed him; ſo is Chriſt to us, both our Garment to cover our Sin, and our Food to nouriſh our Souls.

How Chriſt is our Garment to cover our ſin hath been the ſubject of a former Sermon; and the deſign of this Diſcourſe, and Duties of the Day, will not give leave to repeat; how he becomes our Food, I hope you will find ſoon after, by experience, in the Sacrament of the Lord's Supper, on which I ſhall reflect in the Application: but before

before that, we have two particulars to be yet briefly handled. It is remarkable the Baptiſt calls him not ſimply a Lamb, but *The Lamb*, and not barely ſo, but *The Lamb of God.*

II. Behold *The Lamb*, ὁ ἀμνὸς, *The Lamb* which the Prophet *Eſay* foreſhewed to be the Propitiatory Sacrifice for the ſins of his People, *Eſay* 53.7. *The Lamb* prefigured by *Moſes* in the Paſsover, *Exod.* 12. As the Bloud of the Lamb ſprinkled upon the Poſts of the Door, ſaved the Iſraelites from the Plague of the Deſtroyer; ſo the Bloud of this Lamb, ſprinkled by Faith on our Hearts, ſhall preſerve us from Sin, and all the Powers of Darkneſs. In a word, *The Lamb* that was Prefigured in all the other Lambs under the Law, That, in the Daily Offering, That, in the Treſpaſs Offering, and That, in the Peace Offering, all of them, and all other Legal Sacrifices; the Truth, the Subſtance of them all, is in this Lamb. Which Lamb is our Paſsover, 1 *Cor.* 5.7. We have no other Way or Means to make the Lord paſs over the houſes of our Souls, in the Day of his Wrath, but by the obſerving of this Paſsover. He only is our Propitiation, 1 *Joh.* 2.1. We have no other Sacrifice for Sin, no other Peace-Offering; our Reconciliation, our Atonement is only in his Bloud, who alone was perfectly Innocent, fit to Redeem Sinners, eſſentially Meek and Patient, fit to ſuffer for Treſpaſſes; and ſo Dear to God, that he alone could prevail with him to turn his Wrath from us. And therefore leaving all other Sacrifices, we cleave only to him. All other Sacrifices had all their Virtue from him, the moſt ſufficient Sacrifice in himſelf, being *The Lamb of God.*

III. *The Lamb of God?* Are not all Lambs, you'll ſay, His, The Lambs of God? All the Beaſts of the Foreſt are his, and ſo are the Cattel upon a Thouſand Hills. Yes,

But this by an Excellency, is God's Lamb, God's Lamb in a moſt peculiar and eſpecial manner. The others are God's Lambs for the Prieſt to ſacrifice, this for God himſelf to ſacrifice. Therefore, ſaith *Ferus*, is Chriſt called *Agnus Dei*, becauſe God gave him. *So God loved the world, that he gave his only begotten Son, John* 3. 16. Sacrifice and Offerings in Scripture are called theirs that preſented them. The Firſtlings of the Flock which *Abel* offered are called his Offering, *Gen.* 4. 9. And the Bullock which the People were to offer for their Sins, is by *Moſes* called the Peoples Sin-Offering; and in this Senſe Chriſt is called *the Lamb of God*; becauſe God gave him, God offered him. Chriſt being thus God's Sacrifice, Offered by himſelf, he is therefore called God's Lamb. See, Hear, and Admire then the wonderful Love of God. Was there no Ranſom for the Sin of Loſt Man, but only the offering the Son of God? Was not a Lamb ſufficient, but it muſt be *the Lamb of God?* And was there no other to offer him, but God? the Father to ſacrifice his only Son? Oh how great was God's Love to do ſo much for us! How great our Sin to require ſo much to be done! The Sacrifices of Beaſts were but for a time, neither were they ſufficient of themſelves, at any time, to make the Comers thereunto perfect, as pertaining to the Conſcience, *Heb.* 9. 9. All their Virtue and Worth was from this Sacrifice of God's Lamb, which was Typified in theirs, the Subſtance of theſe ſhadows. When their Time was fulfilled, God put a Period to thoſe kinds of Burnt-Offerings and Sacrifices for Sin; Then his own Lamb comes to the Altar. His own Son hath a Body fitted, and comes to do his Father's Will; by which Will we are ſanctified, through the Offering of the Body of Jeſus Chriſt once for all, as the Apoſtle ſpeaks.

And thus having diſpatched all the Particulars I propoſed to diſcourſe of, give me leave to ſpend the remaining time in ſome uſeful Improvement of, and Reflections on, the

Text,

Text, the *Time*, and the *Sacrament* to which we are approaching, and whereto both Preacher and People ought chiefly to draw their Meditations. And therefore I hope for pardon, if I imploy a conſiderable part of the time allotted, to this purpoſe.

Application.

We have, lately, Celebrated three great and ſolemn Feſtivals, relating to our bleſſed Lord and Saviour, his Nativity, his Circumciſion, and his Epiphany. In the firſt, we remember his taking upon himſelf Humane Nature; In the ſecond, his becoming obedient to the Law for Man; In the third, the manifeſtation of himſelf to be God. The buſineſs of the Text, then, can be no unſeaſonable nor unprofitable Imployment, the beholding him, who has been ſo lately expoſed to view, eſpecially on a Day, when the very Sacrament of his Body and Bloud (thoſe Sacred Pledges of his Love) are expoſed on his Altar; and to what end this Son of God was manifeſted, we learn from St. *John*, namely, to *deſtroy the Works of the Devil*. He was born, that we might be New-born. He was Circumciſed in the Fleſh, that we might be Circumciſed in Heart and Spirit. And he was manifeſted to the Gentiles, that their Poſterity (of whom we are part) like the Wiſe men, might throughout all Ages, *Worſhip and Adore him, with all due reſpect and humility both of Body and Soul*; nay, I might add likewiſe, with their Eſtates too: for otherwiſe we ſhall be very deficient in imitating their pious Example, for they did (during his low eſtate of Humiliation, even to a Stable and Manger) pay him Tribute, not only from their Souls, but from their Bodies alſo, for they fell down and worſhipped him (a Reſpect which many of us too often grutch him now he is in his higheſt Exaltation;) and not only thus paying him Tribute from their Bodies, but

from their Eſtates, Worſhipping him with Gifts and Oblations, offering him Gold, Frankincenſe, and Myrrh. Which may ſerve as a ſufficient Juſtification of our Churches Practice, in requiring the Offertory to be a conſtant Companion of the Holy Communion (yea, and that too a very ſignificant part of the Office) and alſo a ſufficient ground of Reproof to all thoſe, that ſhall preſume to neglect ſo Laudable and Edifying a Practice; an Impoſition unexceptionable, and reaſonable to be performed by the Poor as well as the Rich, ſince the poor Widows Mite is Recorded in Scripture to be as acceptable to God, as the rich man's Abundance, caſt into the Treaſury.

But to return to our glorious Spectacle, whether we view him in the Inn, in the Arms of his Mother, or in the Temple, bleeding under the Hand and Knife of the Prieſt, or laſtly, receiving Divine Worſhip from Kings who came to Adore him; we have before our eyes a Pattern of the greateſt Love, Purity, and Condeſcenſion; indeed the Grand Exemplar of all Vertue, more eſpecially of thoſe Vertues, which have been the ſubject of the Diſcourſe, Innocency, and Meekneſs. Certain it is, that if we could but take a full and perfect view of this Proſpect (of all the moſt lovely) it would have ſome bleſſed Effects on us, in Transforming us into his Likeneſs, in making of us (at leaſt in ſome ſmall meaſure and degree) Pure as he is Pure, Innocent as he is Innocent, Meek as he is Meek. Were we but Obedient and Faithful to our God, to our Church, to our own Souls, in frequenting the Houſe of God (on theſe ſolemn Occaſions) but with honeſt Hearts, and good Meaning, viewing him in his ſervice, viewing him in his Sacraments (by Faith) we ſhould never want ſome comfortable Iſſue of our Indeavours, we ſhould not be ſo unſucceſsful (as we are) in the Reformation of our Lives, and the Conforming of them to the Life of Chriſt, the Innocent, Meek, and bleſſed Jeſus. To do this (and we

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can do nothing of greater importance) ſhould be the ſubject of all our Reſolutions, (it hath been no holy nor happy Chriſtmaſs, if it hath not prevailed with us to reſolve to be better men:) But ſuch a Reſolution doth moſt particularly concern us, who are now approaching to God's Altar.

Brethren, we can put no tricks upon the Almighty, who ſearcheth, and ſeeth, the Heart as we ſee Faces. It is not our demure Looks, nor our outward humble Poſtures, or moſt ſolemn Proſtrations, that can render us acceptable Gueſts, and unite us to our Saviour; but a lively Faith, firm Hope, a fervent Charity, and ſincere Reſolutions of new Obedience, eſpecially in reference to thoſe matters, wherein we have moſt notoriouſly diſpleaſed God, and defiled our own Conſciences. The Exerciſe of theſe things in ſincerity, though not in Perfection, are Eſſentially neceſſary to ſecure unto us the Pardon of our Sins, and a Title to the Kingdom of Heaven. Which as it is the main deſign of all our receptions of the Lords Supper, ſo ſhould it be more eſpecially our buſineſs, when we perform this Duty at great and ſolemn Feſtivals, and ſo extraordinary a Time, when the very newneſs of the Year will powerfully invite us to newneſs of Life. Such as are perfectly deaf to this Call, and can reſiſt all the Invitations we have, from the very Time and Cuſtom, to amend our ways, are not likely to make it much the buſineſs of their Thoughts for the remaining part of the Year. To begin well does not abſolutely neceſſitate a good Concluſion, but certainly is a conſiderable ſtep towards the ſame, otherwiſe it would never have been familiarized into a Proverb, *What's well begun, is half ended.* Let us all then, I beſeech you, in the name of God, take care how we enter upon the New-year without newneſs of Life, after having received ſo many Mercies, and committed ſo many Sins the Year paſt. Among thoſe Gifts which Cuſtom doth oblige us to beſtow, let us,

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in the first place give our Hearts unto God. Let the Glutton and Drunkard renounce his sottish Intemperance: Let the common Swearer renounce his inexcusable sin of Profanation of God's Name: Let the Malicious renounce his Malice and Revenge: Let the Proud and Imperious renounce his Haughtiness of Mind: Let the wretched Miser renounce his Avarice, and oppression of his Brother: Let the Furious and wrathful renounce his Anger and Impatience: And lastly, let the stupid Sluggard (I mean chiefly in reference to Religion) forsake his Sloth, and carelessness of his precious and immortal Soul. Let every Sinner renounce his most beloved sin, and seasonably discharge himself of that Burthen, which may chance (as light as he makes it) to press him, before another Anniversary, into Hell. We are all yet (God be praised) alive, and have our Day of Salvation continued to us, and are capable to lay hold on Eternal Life. Our merciful and gracious God hath carried us, thus far, through the dangers of Body and Soul, wherewith we have been, from our Cradles, incompassed. But that we should (all here present, every individual Person) live to see another Year, and to enjoy the blessed opportunity (which I fear too many of us will wilfully reject) of Feasting on our Saviour's Body and Bloud, in this very place, is hardly possible to conceive. It is highly probable, that sundry of our Friends and Acquaintance, who did, with as much confidence, as we do at present, promise themselves long life a year ago, are now mouldred into Dust, and gone before us into the Land of Darkness, where they inherit, as the Wise man speaks (as to the state of the Body) nothing but Worms and creeping things. And that we should think our selves more immortal than those that have gone before us, is contrary to all Reason as well as daily Experience. Certain it is, that it would become us, (the best of us) if we consider our selves but as men indued with Common

Common Senſe, to take a little more care of our future ſtate, and how we do launch forth, unprepared, into the Ocean of Eternity, and deſcend into the Grave, out of which there is no Redemption. Upon theſe, and the like Conſiderations, methinks we ſhould (without any more ado) all reſolve, for the remainder of our days, to be as conſtant Gueſts at our Lord's Table, as he requires, and our Duty obligeth us to; and in particular, none ſhould dare let ſlip the preſent Call we have, from the very Seaſon, to a Heavenly Banquet, where we may have Communion with the God of Heaven, Converſe with the Holy Angels, and Feaſt on the Son of God, and thereby be made partakers of thoſe ineſtimable benefits Chriſt purchaſed for us, by his bitter and bloudy Death and Paſſion, namely, pardon of Sins, ſanctifying Grace, and a Title to the Kingdom of Heaven.

Here, here is the beſt κριτήριον and trueſt Trial, not only of our growth in Grace, but of our ſincerity in Religion; I mean, how we ſtand affected to the holy Sacrament of Chriſts pretious Body and Bloud. If we make that, which, if rightly performed, is, the moſt Eſſential part of God's Service, a Ceremony to be done, when we have little, or nothing elſe to do, and can contentedly, without juſt or lawful Impediment, abſent our ſelves from God's Houſe, even at the moſt ſolemn times of Celebration, or can boldly, without ſcruple, turn our backs on the Lord's Table (a higher Act of profane Contempt than the former) when we ſee it ready furniſhed, and hear our Dear Lord and Saviour ſummoning us, by his Miniſters, and inviting us to Sup with him, in order to our being Everlaſtingly happy, we are either groſly ignorant, ſtupendiouſly negligent, or egregiouſly profane.

To produce in our Souls an earneſt longing to be united to our Dear Lord and Saviour by Faith, Hope, and Charity; and to receive theſe Pledges of his Love, in theſe holy,

holy Myſteries, is the main End, both of our Prayers and Sermons. And therefore to dote ſo much on a Sermon, as to juſtle out the Sacrament, the higheſt Office of Chriſtian Religion, is a moſt Prepoſterous way of Devotion, and a Piece of Anti-Chriſtianiſm, rather than Chriſtianity; for the chief deſign of Sermons is to fit, and prepare for this Sacrament, without doing whereof no Sermon can be prevalent and effectual to a holy life, which made a great and holy Writer of our own Country * declare in his Works, That he knew not what thoſe Sermons did ſignifie, that did no ways diſpoſe towards the Reception of the bleſſed Euchariſt, which cannot be denied to be the moſt undoubted Inſtrument, and beſt means to convey Grace to: and promote Vertue in, a Chriſtian Soul.

* *Thorndike.*

This cauſed the Church of *England* too (we may conceive) to keep her ground in the Reformation, in retaining part of her Communion Service, on all Sundays and Holy-days, even when there is no Celebration; Proclaiming that ſhe is always ready to give it (as a worthy Churchman notes) whenſoever any People ſhall be ſo Religiouſly diſpoſed as to deſire it: nay, abſolutely enjoyning it, in all thoſe ſolemn places, (whether Collegiate Churches, or Colledges) where ſhe was aſſured of an Aſſembly of Prieſts and Deacons, from whom ſhe might juſtly expect more conſtant attendance, and higher Devotion: taking care, that when ſhe rejected the Corruptions, Superſtitions, and Idolatries of the Maſs, ſhe might pay as much reſpect, as a degenerate, and indevout Age would bear, unto the Communion; no where condemning the *Daily Celebration* heretofore practiſed, or yet retained in any Chriſtian Church, but the ſolitary Communion of the Popiſh Prieſts, and their way of Offering up Chriſt daily, as a Sacrifice for the Living and the Dead; (neither of which can be termed a Communion)

Vide Liturgies of *Edward* VI.

munion.) For a private Maſs, when no one Communicates with the Prieſt (or when there doth; if the People are deprived of the Cup) can neither in Logick, or Grammar, deſerve the name.

The Church of *England* would by no means deſcend ſo low, as the Church of *Rome* doth, in her expectation from the Laity, (that Church requiring Lay-men to receive abſolutely, but once in the Year, under Penalty) but impoſeth on every one of the People, in the moſt buſie Circumſtances, and in the moſt inconſiderable Pariſh or Chaplery, where there be feweſt Communions, an Obligation to receive at leaſt three times in the Year, looking on it (as certainly it is) an intolerable Relaxation to let People go lower. Which yet, it is to be feared, is, as high, or higher than many of us go, who live nigh a Cathedral, where there are Celebrations Monthly, and cannot be denied Weekly, if any reaſonable Number of devout People did heartily deſire that great Priviledge that the Church allows them. Which, rightly conſidered, is the greateſt Benefit and Happineſs of a Son of the Church of *England*; as it is one of the greateſt Honours and Ornaments of our Common-Prayer-Book, that there is a Rubrick or Rule, which ſuppoſeth a Prieſt weekly Officiating at the Altar.

There is not among us a more undeniable Relique or Remainder of Popery (which may be truly ſo termed) than the notorious and ſcandalous contempt of the Communion. This was (I well remember) declared in one of our firſt Synods of the Clergy, by our Dioceſan after the Reſtoration. No Church in the Chriſtian world, pretends more, and ſhews leſs reſpect to, the Communion, than the Church of *Rome*; moſt of their Tokens of Reſpect being the higheſt Diſhonour and diſgrace that was ever caſt upon the Son of God, and his holy Sacrament of his precious Body and Bloud.

This ſad Contempt of the chiefeſt means that ever Chriſt inſtituted for the ſupport of Religion, (which loſs of ground in the Church of God, gave the greateſt Wound that ever was given unto Piety) hath been fairly, or rather foully, Copied by the Separatiſts from the Church of *England*; inſomuch, that we may term ſeldom Communicating to be a piece of Fanaticiſm as well as Popery, the holy Euchariſt being never ſo diſgracefully Rejected, and vilely Trampled on, as in the Times of Schiſm and Rebellion, when thoſe who ſhewed great Zeal for Sermons, (in many places daily) were contented without a Sacrament Yearly: nay, thoſe that would have three or four Sermons on a Sunday, did not once, in ſome places, Celebrate the Lord's Supper in three or four Years; no, (I dare affirm, and I know what I ſay) in thirteen or fourteen years together. A bleſſed Reformation!

So egregious and lamentable a Contempt of Chriſt's Death, and the laſt Commands of a dying Saviour, *Do this in Remembrance of me*, as we ſee our Adverſaries, on both hands, do concur in, ſhould create a holy Indignation in us, who in ſome things are forward enough to have a kind of Antipathy againſt them, and oblige us to diſtinguiſh our ſelves by a contrary Practice, as much as poſſible, from ſuch falſe and pretended Catholicks and Proteſtants, who by their Pretences thereto, God knows, have almoſt brought both Catholick and Proteſtant Religion into Contempt.

And here a kind of Spirit of Oppoſition, or Contradiction (whereby too many do only meaſure their Religion) would be very laudable, and the moſt effectual means, under God, to preſerve us from the Machinations, or Malice of either. True Piety, as it is the beſt Policy, will be the moſt ſure defence againſt our Adverſaries of every Perſuaſion. Let us be ſure to be in truth and reality what they Profeſs, and would be thought to be, ſticking cloſely, nay,

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giving up our ſelves intirely to God and Goodneſs in a ſincere, ſpiritual, and devout uſe of thoſe means of Salvation, which are undoubtedly of Chriſts own Inſtitution; not fondly pretending to be Honourers of God's Word, and yet down-right Contemners of his Worſhip (whereof this Sacrament, to which we are approaching, is the moſt excellent part) nor Friends to his Sanctuary, when we are none to his Sacraments, nor to be zealous Aſſertors of the Religion of our Church, and yet live contrary to the Eſtabliſhed Rule of God's Worſhip, *i. e.* our Common-Prayer-Book, wherein every Member of our Church, (though they are not engaged thereto by ſo Sacred a Tye, as the giving an Aſſent and Conſent publickly in a Congregation,) hath a part to act (and a great one too) which would require much ſerious ſtudy and conſideration (and which, by a few particulars I hope to demonſtrate.)

Firſt, It is without all doubt, that every Lay-man, of our Communion, is bound to aſſiſt at, as the Miniſter is to ſay, Divine Service daily, when God placeth him in ſuch bleſſed Circumſtances (as you are) to enjoy the ſame, and the neceſſary and indiſpenſable Affairs of his Life and Calling will permit; and when they will not (which is a juſt Impediment) on days of buſineſs to ſend, if poſſible, ſome Perſon of his Family to be a Repreſentative, and keep up its Intereſt in that continual Sacrifice, appointed by God and the Church to be Offered up, in behalf of the whole Congregation, and which extends to the Faithful that are lawfully abſent as well as the preſent.

Secondly, Without all diſpute, it is the Duty of every Perſon, when he comes to God's Houſe, to labour as much as in him lieth, to ſecure a whole Service, and more eſpecially the Beginning and the Concluſion; I mean the Confeſſion and Abſolution, together with the Final Prayers and Benediction, which a multitude of People, through their ſlothful negligence in repairing to, and profane haſte in

departing from the Temple, ſeldom enjoy all the Year long, thereby loſing the chief ends of their coming; and ſuch People too, oftentimes, (their own Conſciences can bear me Witneſs) who are very loth to be Herded among Non-Conformiſts.

Thirdly, It is of unqueſtionable Obligation, that all Perſons, of every Sex, ſhould joyn, not only with Heart, but Voice, at all the appointed parts of the Service belonging to the People, and ſtudy the Order and Rules of the Book, (to which it is a horrid ſhame and ſin for any to be a ſtranger) ſo, as to be by no means ignorant of what is Incumbent on them; making it their Buſineſs, or at leaſt their Divertiſement, at home in their Houſes (eſpecially when God hath bleſſed them with a Harmonious Voice) to qualifie themſelves for the performance of their Duties in Publick. I mean, chiefly, the Euchariſtical parts of the Office, which are the ſpecial parts of God's Publick Service, and which truly make it the Sacrifice of Praiſe, the beſt Fruit of our Lips, and part of our Chriſtian Sacrifice, which we are to offer up to God continually all the days of our Lives, by and through Chriſt our High Prieſt, now entred into the Heavens, giving Thanks unto his Name.

Fourthly, It is every Perſons Duty, that hath no Infirmity of body, to obſerve punctually all thoſe Decent and Reverend Poſtures and Geſtures, which are Commanded by Authority, and ſo ſtrictly required at all Times, and in all Places, (even where External Reverence and high Solemnity are more diſpenſable than in the Quire of a Cathedral) that whoſoever ſhall dare to neglect them in this ſolemn Place, I dare pronounce him a man of more than ordinary Aſſurance and Profaneneſs. And this Affront done to God, and his Worſhip, is moſt unpardonable in thoſe, that have no Pleas againſt our Liturgy, from an Erroneous or Scrupulous Conſcience.

Fifthly, To pay the Honour due to God's Houſe and Service,

Service, by reſorting to it for all thoſe Church Offices that are commanded to be performed publickly in the Congregation, and never moving, nor preſſing the Prieſt to bring that into the Church, which by the very Nature of the the Thing, as well as Order of the Book, * is abſolutely confined to the Chamber. * Viſit. of ſick.

Sixthly, To obſerve all thoſe Holy Days, Times, and Seaſons, which are, by Lawful Authority, ſet apart and Dedicated to God's Service and Worſhip in ſuch devout manner as the Church requires, and good Conſcience obligeth, all pious Chriſtians; making it often Matter of ſerious Thought and Conſideration, ſo as to mannage and order the Buſineſs and Affairs of our Lives and Callings that they may not Interfere, and Claſh with our more Imediate Duty, and Homage to God, which is of greater and higher Obligation; and through want of Religious Foreſight, to multiply neceſſities of our own making, and then to plead them as a ſufficient Exemption from doing our Duty to God; and think them ſufficient Motives to tempt us to rob God both of his Time and Service; I mean our Holy Feſtivals, and proper Offices on them, which is a certain piece of Sacriledge and of an higher nature than what we ſometimes term ſo, not unworthy the conſideration of thoſe who paſs for, and pretend to be great friends to both, but give ſmall Evidence thereof by their due reſpect to either.

Seventhly, Remembring that Religion, and our Church, enjoyns Faſting as well as Feaſting, and allows Days and Seaſons for the Exerciſe of Repentance as well as Spiritual Joy, it concerns us rightly to imploy and improve them for the Neceſſities of our own Souls, as well as the Example of others, ſacrificing ſometimes our own Reputations, to revive ſuch wiſe and Godly Inſtitutions (if we cannot do it at a cheaper Rate) ſince the contempt of them, (eſpecially among pretended Friends, thoſe that ſhould have ſupported

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the Honour of them) hath proved ſadly to the decay of true Piety and Devotion; for the reſtoring whereof there are no more probable means, I am apt to believe, than the Reſtauration of the Primitive uſe of them.

Laſtly, (And which comes neareſt to the Point that I have chiefly preſſed in my Application) duly to frequent the holy Sacrament, that Celeſtial Feaſt and Banquet, at *the Table of the Lord*, where it is moſt Juſt and Congruous, (here in this Church) that there ſhould be higher Feſtivity than elſewhere, ſince our Local Statutes oblige us to extraordinary Feaſting at our own. And thoſe who regard not the frequent ſpiritual Calls they have from God's Church and Miniſters to the one, more than the Lay-Invitations they have to the other, diſcover leſs Conſcience than Civility.

It is, I humbly conceive, without all Objection, that there is ſcarce a Church in *England*, that may more juſtly expect, than the Church of *Durham*, a Communion Table well furniſhed with Gueſts and devout People, crouding up to the Horns of the Altar, in as great Numbers on our conſtant ordinary Communion Days (which are too often Thin even to ſcandal) as we uſually have on our high and greateſt Feſtivals; which very badly deſerve the Name, when they have not the Celebration of the Euchariſt on them; and are, in ſome ſort, turned into Faſting days, when there is great Feaſting at our own Tables, and none at the Lord's. A Meditation I am ſure no ways improper for this Place and Country, which is ſo great a Pretender to, and which doth ſo much ſurpaſs other parts of the Nation in Hoſpitality.

And here having preſented you with a brief Scheme of that Conformity, which the Church expects from all her Children, give me leave to add that a bare outward Reſpect and Regularity cannot denominate us true Conformiſts. He that is not a ſincere Chriſtian, is not a right Conformiſt,

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and however he may chance to Evade the Penalties of the Law, yet can no ways approve himself to God. The wholsom Rules and Orders of our Church are wisely contrived, for the Promotion of Godliness and Piety in the Souls of men; And he that doth Conscientiously use and obey them, will quickly find the truth of what I say by experience. Every Christian that doth faithfully and devoutly labour to put his Soul into a right Frame to recite his part of the Publick Prayers, in a spiritual manner, and with Understanding, shall never fail to profit his own Soul, and please God. And whosoever doth heartily strive to do this daily in a better manner (and certainly it is all our Duties so to do, and we cannot more profitably direct and imploy our Private Devotions than to this end and purpose) shall not fail to improve himself in Virtue and Devotion, and grow in Grace and Christian knowledge, till, from a very Babe, he become a strong and perfect man in Christ Jesus; especially if he keeps pace with the Church in that high respect which she pays to the holy Eucharist, and blessed Memorial of Christs Death and Passion: which as it is, and ever hath been, esteemed in the Church of God, the very top of our Christian Services; so it is, rightly used, Equivalent to them all, and will prove to all humble, well-meaning Souls, that approach thereunto with a Habit of sincere Devotion (though by unavoidable Incumbrances and Impediments deprived of much time to be spent in Actual Preparation) more Efficacious than all other Performances.

How great stress the Church lays on the constant use of a Liturgy, and the offering up to God Forms of Prayers and Praise, stamp'd with Authority, every Morning and Evening in Publick, is sufficiently evident from her own Injunctions; and how much greater stress she lays upon the offering up unto God, a Sacrifice of Praise and Thanksgiving, in the Sacrament of his Body and Bloud at the

Altar

Altar (which ought to be esteemed by us equal to a whole weeks other Services) appears by her great Zeal for the Communion, in the Reformation, when she rejected the Superstitions, crept into the Roman Missal, injoyning as great Frequency as any Church in Reformed * Christendom.

* Rubr. for daily Communion. 1 *E.* of *Edw.* VI.

And how great sin, both of our Forefathers, as well as our selves, may be charged on us, for deserting God's Altar; and how great Vengeance may hang over our Heads, and the Heads of our Posterity, for such Profane and Contemptuous trifling with God, and our Souls, (as hath been, and is customary in most Assemblies of our Nation, and in none, I fear, more than in these, relating to this City, on this Account,) I leave to God, and your own Consciences to judge; Beseeching him that by a seasonable shunning of the Sin, you may effectually avoid the Punishment. *Now to God the Father*, &c.

Soli Deo Gloria.

ADVICE

CONCERNING

Strict Conformity and frequent Celebration of the Holy Communion, &c.

Reverend Brethren,

SINCE the moſt Reverend *PRIMATE* of all *England* hath at this time judged it expedient, to reſtore the Bleſſed Euchariſt in his own Metropolitical Church, and ſundry other Cathedrals, ſo far to its due Honour, as to revive thoſe Rubricks which neceſſarily ſuppoſe a weekly Celebration thereof in all Cathedral Collegiate Churches and Colleges; * and that there is reaſonable ground to hope that other Cathedrals will ſpeedily follow ſo good an Example; I humbly conceive it the Duty of every Arch-Deacon and other Ordinaries, that have Juriſdiction, to improve this preſent occaſion by ſtirring up all the Clergy, committed to their charge, to imitate, as far as in them lies, an Example ſo pious and worthy of their high Station, by celebrating the Holy Communion more frequently, than of late hath been accuſtomed in Pariſh Churches, even as often as the Cir-

* And in Cathedral and Collegiate Churches and Colleges, where there are many Prieſts and Deacons, they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary. *Rubr. 4. after the Communion Office.*

Altar (which ought to be esteemed by us equal to a whole weeks other Services) appears by her great Zeal for the Communion, in the Reformation, when she rejected the Superstitions, crept into the Roman Missal, injoyning as great Frequency as any Church in Reformed * Christendom.

* Rubr. for daily Communion. 1 *E.* of *Edw.* VI.

And how great sin, both of our Forefathers, as well as our selves, may be charged on us, for deserting God's Altar; and how great Vengeance may hang over our Heads, and the Heads of our Posterity, for such Profane and Contemptuous trifling with God, and our Souls, (as hath been, and is customary in most Assemblies of our Nation, and in none, I fear, more than in these, relating to this City, on this Account,) I leave to God, and your own Consciences to judge; Beseeching him that by a seasonable shunning of the Sin, you may effectually avoid the Punishment. *Now to God the Father*, &c.

Soli Deo Gloria.

ADVICE

CONCERNING

Strict Conformity and frequent Celebration of the Holy Communion, &c.

Reverend Brethren,

SINCE the moſt Reverend *PRIMATE* of all *England* hath at this time judged it expedient, to reſtore the Bleſſed Euchariſt in his own Metropolitical Church, and ſundry other Cathedrals, ſo far to its due Honour, as to revive thoſe Rubricks which neceſſarily ſuppoſe a weekly Celebration thereof in all Cathedral Collegiate Churches and Colleges; * and that there is reaſonable ground to hope that other Cathedrals will ſpeedily follow ſo good an Example; I humbly conceive it the Duty of every Arch-Deacon and other Ordinaries, that have Juriſdiction, to improve this preſent occaſion by ſtirring up all the Clergy, committed to their charge, to imitate, as far as in them lies, an Example ſo pious and worthy of their high Station, by celebrating the Holy Communion more frequently, than of late hath been accuſtomed in Pariſh Churches, even as often as the Cir-

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cumſtances of their People and Cures do require and will bear; it being the Duty of every Parſon of a Pariſh, to quicken his Flock, to repair more frequently and with more zeal to God's Altar, ſince God's Providence, and the care and wiſdom of our Governours, do now at an extraordinary conjuncture of Affairs invite them thereto; when not onely the Church of *England*, but other Reformed Churches, nay all the Chriſtian Churches in the World, call for ſolemn Devotions, Prayers and Praiſes to God.

Accordingly, I do very gladly embrace this happy occaſion to invite you, my Brethren, to put your helping hand to this pious work of Reforming the unaccountable neglect of the bleſſed Sacrament, the moſt neceſſary and aſſured means of Grace and Edification, which has by the Indevotion of the Age too far prevailed, (whereof our Governours now ſeem very ſenſible) not onely in Parochial Churches, but even in Cathedrals themſelves, to the great ſcandal of our Religion and detriment of Mens Souls. Craving therefore the liberty to remind you, that as God hath put it into the Hearts of our Reverend Prelates, to rectify this great abuſe in ſundry Cathedrals, ſo it ſeems to be in a particular manner the Duty of the Clergy of our Dioceſe, to lead on others within the Province by their good Examples, in this great piece of Piety and Devotion; ſince we did by the zeal, care and vigilance of our deceaſed Prelate, ſooner than other Dioceſes, arrive to a high pitch of Conformity and more exact obſervation of the Laws and Rules of our Church, eſtabliſhed by Authority, and expreſſed in our Common-prayer Book (I may ſay it without Injury to others) than any other part of *England*.

In this Order, eſtabliſhed among us by Biſhop *Coſins*, we have been encouraged to continue by our preſent Dioceſan, in his publick Diſcourſes to the Clergy, in his primary and later Viſitations, and more particularly in his laſt Diſcourſe which he made to the Clergy in the Church

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of St. *Oſwalds* in *Auguſt* 1683. when he adviſed all Miniſters to take heed, how they governed themſelves by their own Fancies in the Execution of their Office, rather than the Rule of their Book: And I hope, you will all do me that Juſtice, as to ackowledg, that I have always endeavoured, ever ſince I did relate to the Arch-deaconry of *Durham*, which is ſomewhat more than twenty years, faithfully (though weakly) according to my bounden Duty, to ſee the Injunctions of both theſe my Lords the Biſhops put in Execution, without allowing any Liberty to any of the Clergy, to vary from the clear Rules of the Church, whereto they have given their aſſent and conſent; and that among other matters, I have not failed to uſe ſome honeſt zeal, to move you to the frequent celebration of the Sacrament of the Lord's Supper, the main end both of our Services and Sermons; deſiring that it ſhould be adminiſtred in every Church, ſo frequently, that all Perſons might have an opportunity to participate ſo often, at leaſt, as the Law requires under Penalty, which is thrice in the year. But ſundry of the Clergy, notwithſtanding mine, and more powerful Arguments, in ſeveral Epiſcopal Viſitations, having not been prevailed on to adminiſter the very Sacrament it ſelf oftner than ſo (which renders it impoſſible for a conſiderable part of the People to comply with that important Obligation) I could not ſatisfie my Conſcience to let ſlip this very fit occaſion of preſſing them to the performance of their Duty in this particular, that tho' through the profaneneſs of the Age, the number of Gueſts may chance to be very few at the Lord's Table, yet that there might not lie ſo much Guilt at the Clergies door, as not to furniſh the Table, and give the People frequent Invitations thereto, nor more Guilt at the door of the Arch-deacon, in ceaſing to preſs them to a Duty of ſo great moment as the frequent and Reverend Adminiſtration of the Holy Sacrament, I have judged meet at this time, thus to apply my ſelf unto you.

The serious consideration of such a Duty, now incumbent upon me, did first put into my Thoughts the publication of the foregoing Sermon, the concluſive and Applicatory Part being an Exhortation to that Duty, which not onely your unworthy Arch-deacon, but our Superiours at the Helm, call you unto, hoping that it may by God's Bleſſing give you ſome occaſion to conſider the greatneſs of the Sin of this Age, in the contempt of this moſt holy Inſtitution of our bleſſed Lord and Saviour, and the fitneſs of this preſent Conjuncture for all us of the Clergy, to return to the diſcharge of this moſt eſſential part of our Miniſterial Funcſtion, which hitherto we have to our ſhame and ſin too generally neglected. It is now a matter of Prudence as well as Piety to remove ſo great a ſcandal, ſince this Return to our Duty begins regularly, and is the reſult of the wiſe and godly Counſels of our Governours; The chief Metropolitical Church by its Example inviting all Cathedrals to Celebrate the Euchariſt, according to the *Rubrick*, every Lord's Day at leaſt.

Canterbury, Oxford, Ely, Worceſter, Exeter, Chicheſter, Glouceſter, &c.

The Example of Cathedrals begins already, God be praiſed, to encourage this good work of Piety for the encreaſe of Devotion, wherein they ſeem decently to admoniſh the Parochial Churches to a proportionable frequency; That as the Mother Churches advance on towards the Primitive practice of a daily celebration of the Sacred Memorials of Chriſt's Death and Paſſion, ſo may they as obſequious Children, advance as far as is practicable, and morally poſſible for them, towards a weekly Communion, by celebrating the Holy Sacrament at leaſt Monthly, in all conſiderable Towns and populous Villages. For even a daily celebration of the Sacrament was retained by the Apoſtolic zeal of our Bleſſed Reformers, and required not onely in Cathedrals, but in the moſt conſiderable Parochial Churches alſo. Therefore give me leave to recommend a monthly Cele-

Celebration in populous Towns and Villages, as a Duty not onely very pious and reaſonable, but even neceſſary; that every one may have an opportunity to communicate ſo often, as the Law requires, that is, at leaſt three times every year, whereof *Eaſter* is ſtill to be one. For it is unjuſtifiable in any Miniſter, not to allow his Pariſhioners opportunity, to avoid the ſin of Breaking, as well as incurring the penalty of the Law. Yet this cannot eaſily be done in great Pariſhes and Towns, without a monthly Communion. As for Example, Suppoſe but ſix hundred Communicants in a Pariſh (and you know that we have a great many Pariſhes that have double that number) and but one Miniſter upon the place to ſerve the Cure, if we ſhould allow fifty for each celebration, a Monthly Sacrament is neceſſary to give all the ſix hundred an opportunity to receive once, with any tolerable convenience, and a Communion every Fortnight (*i.e.* four and twenty Communions) to give them an opportunity to receive twice, and three Communions in a Month, *i. e.* ſix and thirty Communions in the year, to afford them an opportunity to receive thrice; and four Communions in the Month, that is, a weekly Communion or forty eight Communions in the year, at leaſt to receive four times each; and to have opportunity to receive leſs than four times, no good Chriſtian ought to be in any manner ſatisfied. For even the Reformed Churches beyond Sea, whoſe Diſtreſs we commiſerate, and whoſe Defects we pity, come not lower than this; though in many places they are forced to go ten, a dozen, and ſometimes more Miles to enjoy that Benefit. So that you ſee, if we ſhould conſult the conveniences of a populous Pariſh, whoſe number of Communicants exceed not ſix hundred, a Weekly Communion is not more than neceſſary; and granting this, which is demonſtrable, a Monthly Communion is the leaſt, which can be diſpenſed withal in any Pariſh in the former circumſtances,

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in the reſpect of the People. But more than that is required, if we regard the Miniſters due performance of his Office: for where there are 600 Communicants and but a Monthly Communion, to give them an opportunity to receive every one four times a year, there is a neceſſity to diſtribute the ſame to two hundred Communicants at once, each Diſtribution; which is as much, as it is poſſible for any one Miniſter to undergo, and much more than any Miniſter can undertake, unleſs he be of a very ſtrong and healthy conſtitution. Beſides that, where a Miniſter reads all the Prayers according to the *Rubrick* (as he is obliged to do, by all the Authority God hath committed to either the Church or State, and by his own Solemn Proteſtation) and preaches alſo, ſo large a Communion will lengthen the time beyond meaſure.

Theſe things conſidered, do render it very expedient to have the Bleſſed Sacrament often adminiſtred on the great and ſolemn Feſtivals alſo, as well as once a month, ſince fewer celebrations will be an intolerable burthen to the Miniſter, where people frequent the Holy Sacrament; and yet not to afford devout People ſo many opportunities to receive as they may deſire, and are obliged to, is to diſcharge the Duty of our Miniſtry neither Devoutly nor Faithfully.

It being then abſolutely neceſſary, to ſave people from the penalty of the Law, and commodious for all Perſons, as well as for enabling every Miniſter duly and rightly to diſcharge his Office according to Law, to have ſuch frequent Celebrations as I preſs for, I hope I ſhall meet with no oppoſition from you, my Brethren, in this honeſt and reaſonable motion.

Since the daily Homage that is offered unto God in our Pariſh Churches (a thing I fear more rare in other Dioceſes) hath preached a long time very ſucceſsfully to the Nation, and may have contributed, in all probability, to

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that good order, which ſome other places are now advancing to; Let us, in the name of God, lead on in thoſe higher Duties of Religion, and endeavour to outſtrip other Juriſdictions, in our Reſpects to God's Altar, as we have hitherto in our love to God's Service, and an exact conformity to the Rules of our Common-prayer Book. This will be an emulation very laudable and profitable.

The Church of *England*, when ſhe aboliſhed the Maſs in the Reformation, neither condemned nor rejected the frequent celebration of the Holy Communion, for that would have been more a Deformation than a Reformation. The *Rubrick* of the firſt Book of K. *Edward* VI. both ſuppoſeth and ordains even a daily Communion. It ſuppoſeth it in this *Rubrick*, in the order how to read the holy Scripture. *Ye muſt note alſo, that the* Collect, Epiſtle *and* Goſpel *appointed for the Sunday, ſhall ſerve all the Week after except there fall ſome Feaſt that hath his propre.* Again, before the Exhortation to the Communion, *in Cathedral Churches or other places, where there is a daily Communion, it ſhall be ſufficient to read this Exhortation above-written once a Month, and in Pariſh Churches upon Week-days it may be left unſaid.* See before the Exhortation to the Communion, &c.

That they ordained a daily Communion, appears by this *Rubrick*. *Alſo, That the Receiving of the Sacrament of the bleſſed Body and Blood of Chriſt may be moſt agreeable to the Inſtitution thereof, and to the uſage of the Primitive Church, in all Cathedrals and Collegiate Churches, there ſhall always ſome communicate with the Prieſt that miniſtreth:* the ſixth *Rubrick* at the end of the Communion.

And this was truly primitive indeed; for St. *Auſtin* ſaith, *Per hoc ſacerdos eſt, ipſe Offerens ipſe & Oblatio, cujus rei Sacramentum Quotidianum eſſe voluit Eccleſiæ Sacrificium, quæ cum ipſius Capitis corpus ſit, ſeipſam per ipſum diſcit offerre.* S. *Aug. de Civitat. Dei,* Lib. 10. c. 20. The firſt

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of theſe *Rubricks* are yet retained in our Common-prayer Book, and why the reſt were omitted, ſeems to me onely for brevities ſake, as a thing known; as the after Reformers did in many other things, to avoid prolixity as near as can be judged.

Upon the Reſtoration of the King and the Church, after ſo deplorable Diſorder in Church and State, when all God's publick Worſhip, as well as his Holy Sacraments, had been for many years together thrown quite out of Doors, and the holy Sacrament not adminiſtred any way for fifteen years together; it was a great matter to procure Gueſts enough at the Lord's Table, to keep up a monthly Communion in Cathedrals; which is the Reaſon I ſuppoſe why the Governours of our Church, after they had in the Convocation, ſtrengthened the *Rubrick* concerning Weekly Communions, had not put this holy practice generally into Execution. But we having now gained that point, bleſſed be God, and lived to ſee the Monthly Sacraments not onely in many Cathedrals very well, and in all Cathedrals reaſonably well frequented, but alſo in Pariſh Churches, not only in great Cities and Towns, but even in the Country (whereof God be praiſed in this Dioceſe we want not ſome Inſtances), we of the Clergy ought to proceed farther towards a right and due adminiſtration of the holy Sacrament, uſing our utmoſt diligence in the adminiſtration thereof in our Churches, and utmoſt zeal in quickning of people to repair to it with due Reverence and frequency, not doubting but that in a ſhort time, by God's bleſſing, we ſhall ſee the Lord's Table as well furniſhed once a Month in Country Pariſhes, as it hath been of late even in ſome Cathedrals, and Weekly Sacraments in them ere long, as well frequented as Monthly have been for the time paſt. For theſe means of Grace being of Chriſt's own Inſtitution, muſt be acknowledged the moſt effectual to revive Devotion and encreaſe Religion in a profane Age.

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And conſequently the frequent and Reverend Adminiſtration of the holy Sacrament, and the peoples right uſe of the ſame, being the moſt probable courſe that can be taken in order to the ſalvation of their Souls, it becomes the duty of every faithful Prieſt zealouſly to embrace this bleſſed opportunity to concur with the will of their Superiours, for the enjoyment of more frequent opportunities.

As the decay of true devotion and Divine Charity in the World did firſt occaſion among Prieſts, this deplorable negligence (whereof there is great ground of complaint;) ſo the inexcuſable neglect of Adminiſtring the holy Euchariſt, hath ſadly encreaſed Indevotion and uncharitableneſs among Men. If we then do heartily and ſincerely deſire the Revival of Chriſtian Piety and brotherly Love, let us betake our ſelves to the right uſe of thoſe admirable means that our dear Lord and Saviour inſtituted, to the very end and purpoſe to beget and encreaſe thoſe and all other neceſſary Graces in Mens Souls.

Whether we conſider the preſent circumſtances of our own Church and Kingdom, or the publick ſtate of Chriſtendom, we have at this time an eſpecial Call to the Duties of the Altar. We have here in this Nation of late received ſome never to be forgotten Mercies at the hands of our Heavenly Father, nay God hath extended his Love alſo this year paſt, in an extraordinary manner, to all Chriſtendom, in preſerving the Chriſtian Army againſt the Infidels; and ſome very remarkable returns of Gratitude to Almighty God, are incumbent upon all that profeſs Chriſtianity. For God having removed in a good meaſure our Fears at home, and defeated in a ſignal manner our common Enemy abroad, gratulatory Sacrifices were never more ſeaſonable. Such ſtupendious Mercies as we have been partakers of, deſerve more than one ſingle day of Thankſgiving; and the moſt acceptable returns of Thanks that we can poſſibly make to our gracious God, will be

thoſe praiſes that are from Reformed Lives, ſincere Hearts and mortified Souls, devoutly offered to him at his Altar. Gratitude is the moſt eſſential Grace to a good Communicant, and doth denominate the Euchariſt. The beſt ſtanding Monument then of our thanks unto God, will be our vigorous endeavours to reſtore this bleſſed Sacrament to its due Reverence and eſteem, being to us the communication of the Body and Blood of Chriſt. This ſeems to be the ſence of the Fathers of our Church in chuſing this critical Minute, to reſtore the holy Euchariſt to a Weekly Celebration in Cathedrals, to their high honour and praiſe and the great comfort of truly devout Souls.

We have had more than ſufficient experience both in Church and State, of the diſmal effects of Irregularity in God's publick Worſhip, and there is little ground of hopes, that we ſhall ever be delivered from the contagion of Conventicles, as long as the example of our own People, and too often God knows our own Clergy, ſpawn new Nonconformiſts; *i. e.* while they are but half Conformiſts themſelves, they give wrong meaſures to diſaffected or indifferently affected people, and inſinuate into them very wrong Notions of Conformity, ſo that much more exactneſs of obedience to the Laws of the Church, both in Prieſt and People, muſt be concluded abſolutely neceſſary towards our ſettlement.

And therefore all Prieſts would do well to remember that their publick aſſent and conſent to their Common-prayer Book, the ſubſcription of the 3d Article in the 36. Canon, and the ſealing with their Saviours Blood at their Ordination all their holy Vows and Reſolutions, to practiſe ſuch diligence in their Office and holineſs of Life, as is incumbent upon a good Prieſt, do render thoſe that have not made it their ſerious endeavours to obſerve their Rule of Conformity, grounded on the Law of God, eſtabliſhed by the Authority of the Church and State, and

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confirmed by their own Acts and Deeds, highly guilty both before God and Man.

In the next place, Lay-people also would do well to consider that they have publick Obligations to observe their Common-prayer Book, (when they are in the publick Assembly) as far as it concerns them, as is shewn in the conclusion of the Sermon. To which Law there must be better regard had than there hath been, or we are like to continue in very tottering circumstances.

But all the noise that hath been, or can be made by Clergy or Laity about Conformity, will signifie nothing, but aggravate mens guilt, if both are not really Conformists, which no Man can be, who is a contemner of the holy Sacrament of our Lord's Supper. Our respect thereto is the best Argument that we can give, either of our Conformity or Christianity. And truly those that pay no more regard to the Sacrament than they are driven to by the very penalty of the Law, give very bad proof of their sincerity in either. The right and due Administration of the holy Communion of our Saviour's Body and Blood is equal to all our Services, and therefore the exactest Conformity without the due reception of the blessed Sacrament makes a person but half a Conformist, nay indeed but half a Christian. And it is matter of greatest wonder, that such multitudes who live in the constant neglect of those sacred Mysteries and pledges of Christ's Love, (so as not to receive once a year) can imagine themselves either. They are indeed so far from giving undeniable proofs, that they are true Conformists, that they give no demonstration that they are not Papists, nay very Heathens.

The Nation, blessed be God, begins to be somewhat sensible hereof, as we may judge by those advances that have been lately made towards good order and regularity even among the people of *London*, who, if they go on as they have done for these two years last past, they may by their

good make ſome amends for the evil Example that they have given to the Nation, and contribute to the cure of thoſe Wounds which ſo bad a Preſident hath given to Conformity. To compleat then that excellent Rule of Conformity, which the Church of *England* aims at, there is an abſolute neceſſity to reſtore theſe ſacred Pledges and higheſt aſſurance of our eternal Salvation, to their juſt honour and uſe, by frequent celebration; the want whereof hath cauſed them to fall under a moſt grievous neglect, if not heinous contempt, even among the generality of reformed Chriſtians; a great part of them going no farther than juſt to ſatisfie the Law, not good Conſcience, and many who yet pretend much zeal for our Church, not far enough to ſatisfie either.

To ſet about ſo excellent and Chriſtian a Work, beſides the Call at this time from our Superiours, we have more Arguments to encourage than diſcourage us. For *Firſt*, There do appear, bleſſed be God, ſome better tokens both of Religion and Loyalty, than for ſome years paſt among the people of the Nation. Men ſeem better than heretofore diſpoſed towards good order in general, and begin to be awaked into ſome ſenſe of their Duty to God and the King, nay, into ſome real feeling, it is to be hoped, that it is their Intereſt to ſtick cloſe to the eſtabliſhed Religion and Prerogative of their Sovereign, rather than to conſume all their zeal in a needleſs concern for the *Liberty* and *Property* of the Subject, in leſs danger than any where in the World. Moſt People ſeem now very well convinced of the neceſſity of the execution of the Law, and in particular of the Act of Uniformity; the ſcandalous neglect of which upon Examination may be found one ſpecial cauſe of the diſorders both in Church and State. And very conſiderable ſteps have been made in ſundry places of the Nation towards a better ſettlement. Our gracious Sovereign hath for his own part, done even

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Wonders in new modelling the Capital City of the Nation, wherein God's Providence hath evidently appeared in bleſſing His Majeſty, in the dexterous management of Affairs, by reducing that ungovernable body to ſo conſiderable degree of Obedience; * A famous Lord Mayor and ſundry Loyal and faithful Members of that Body (for whom the whole Nation hath great reaſon to bleſs God) have alſo done their parts worthily, in withſtanding the Rabble, who it were (and not the City of *London*) that did ſo furiouſly bend themſelves, under a ſpecious ſhew of Religion, to deſtroy the Government. And it is well known that ſome faithful and painful Divines, have done great things beyond expectation upon this account, with very conſiderable ſucceſs even in the City of *London*, which one would have believed in ſuch a degree tainted, that it had been ſcarce poſſible to have reduced any Congregation to half that order and decency, which is by the mercy of God viſible in many. And we have Inſtances, God be praiſed, of the like nature, not only in our City of *London*, but in other parts of the Nation. Devout People alſo in ſeveral places, have made Addreſſes to the Clergy to enjoy more frequency of Communions. What remains then, but that we of the Clergy, ſhould faithfully and vigorouſly do our parts in our reſpective Stations towards the reſtoring decayed Piety, by the diligent and reverend uſe of the moſt effectual and infallible means to produce ſo deſirable an end, which are thoſe of Chriſt's own Inſtitution, namely the faithful and religious Feeding at his Table, eating his Body and drinking his Bloud. Thus piouſly commemorating the pretious Death of our dear Lord until his coming again. And theſe things conſidered, it is more eaſie for all Prieſts, for us eſpecially, to ſet about the faithful diſcharge of their Duty, than it hath been for many years paſt. God hath defeated the Rage

* Of 26 Aldermen, there were 18 who continued firm to the King's Intereſt.

Rage and Craft of the Enemies that would undermine us, as well as those that would devour us. We have in some manner regained (God make us sensible and thankful) our lost ground, and are or may be, if we please, in circumstances to do the same things that were unhappily slip'd, in practice, though enjoyned at the Restoration. Clergymen may now more plausibly set upon the performance of those Duties, which they have long lived in the neglect of; nay, they can with no more safety of Reputation, than of Conscience, live any longer in the Omission of them. For the very * Laicks of our Communion do not onely invite us, by their Examples, to more exact conformity, but very powerfully press us thereto by their Writings, who with divers eminent Writers convince the Ministers as well as People of the wrong Notions they have received concerning Conformity, and constancy of communicating; for which honest zeal they deserve much praise. In which Christian Attempt we of this Diocese, have less reason than others to be remiss. The Bishoprick of *Durham* hath been stiled long since *Terra Sacerdotum*, and ever since the happy Return of our Sovereign, it hath been more famous than other parts for Conformity; and very justly: for though there happen to be some Omissions, even to scandal, which an honest Visitor can no way approve of (and which I never did, nor ever shall) yet in respect of most Dioceses of *England*, we have long led the Van, and outstrip'd them in good order and regularity of publick Worship; to wit, in a more exact observation of our *Rubrick*, in daily Prayers and constant Catechising; nay, in some Country Parish Churches have enjoyed monthly Communions, celebrated by fuller numbers than perhaps in some great Cities; I might add, and speak what I know, than in some Cathedrals. It is manifest therefore, that the time requires an exact Conformity

*Mr. *Seamour.*
Mr. *Lamb.*
Mr. *Allen.*

mity to the Rule of God's publick Worſhip, being thus quickened by the Government, and chief Governours of Church and State, by the pious Laity as well as Clergy, by both our Friends and Enemies.

Theſe and other Encouragements which we have, God be thanked, to provoke us to attempt a higher pitch of good Order and Conformity, than has ever yet obtained ſince the Reſtoration, ought to ballance all the diſcouragements we can poſſibly have to the contrary; and ſhould create in us rather a hearty concern for our own excellent Religion eſtabliſhed, than an exceſſive averſion to other Mens. We have talked, Preached and written ſufficiently, ſometimes more than enough, againſt Fanaticiſm, and yet all the while have lived in ſo conſtant a Breach, and contempt of clear Laws of great importance, and eaſily practicable, that the Nonconformity of the Clergy hath a ſecond time been like to prove our ruin. And ſo on the other ſide, while many have been enflamed with a mighty prepoſterous zeal againſt Popery, they have not been concerned for the moſt truly, and beſt Reformed Religion in the World; yea among our ſelves (for the laſt is the ſin of our Adverſaries) for theſe hundred years paſt, we have ſhewn much more Indignation againſt the corruptions of the Maſs, than hearty love to the Communion, the contempt of which holy Inſtitution of Chriſt, ſeems to be the moſt viſible Flaw of Profeſſors in Reformed Chriſtendom; which is the moſt unaccountable part of the practice of the Church of *England* Men, and the weakeſt place that we have to defend (if we are attacked) againſt our Adverſaries.

If we therefore would ever do any extraordinary thing on this account (and ſomething more than ordinary God certainly expects from us) this ſeems the time. All things thus happily concurring, to promote this excellent work of Piety, it may in all probability by God's bleſſing more contribute to the reviving true Chriſtian Charity and Devotion

votion, than all the endeavours from the Pulpit, or Press since the Reformation.

The Fruits and Advantages of the good Order, which we above other places enjoy, appeared sufficiently to move others to desire and endeavour after the same, during our late combustions. For we all know, that while Seditious and evil Men by tumultuous Petitions, Ignoramus Juries, factious Cabals, and rebellious Associations, were labouring to undermine both the Crown and the Mitre, and had discovered their mischievous Designs by some bold offers towards the same, none here in this Country dared so much as to make any offers towards any thing of either of those Natures; though we cannot deny but that we have some very bad Men who want no will to do mischief, were they not discouraged by more Activity in the Magistrate, and zeal in the Clergy, than is visible in other places.

These undeniable Advantages of Uniformity, should not onely encourage others to begin what we have long enjoyed, but spur us on faithfully to use our utmost diligence to rectifie those Irregularities, which yet remain, and whereof your Ordinaries have in their publick Conventions of the Clergy from time to time complained. For as comparative Holiness (*i. e.* being better than others, when we come short of our Rule of Christianity) will never make us Christians; so neither will a comparative Conformity (in being more regular than those that are deficient in their Duty) denominate us true Conformists. It is without all dispute that no Person ought to fansie himself a Christian, that lives in the constant Omission of any one clear Law of Christ; neither can any person be deservedly termed a Conformist, that lives in the constant Omission of any one clear Law of the Rule of his Conformity, *i. e.* his Common-prayer Book; nay, after having made a publick Declaration in the Church, in the face of God

God and preſence of a Congregation, there may be ſome queſtion made whether he be an honeſt Man.

There muſt be an honeſt hearty endeavour to obey Rules and duties of Obligation, impoſed on us by our Superiours, without the liberty of our own prudence, to denominate us regular and Obedient. He that picks and chuſes what is moſt ſuitable to his own humour and ceaſeth to practice other matters of equal or higher Obligation, is neither. Mens governing themſelves by their private Fancies, rather than by the wiſdom of their Superiours, is always of pernicious conſequence, but never ſo intolerable, as in reference to God's publick Worſhip; which hath been the reaſon that there hath been ſo great care taken by antient Councils and Canons, to reſtrain the liberty of Prieſts in their publick Miniſtrations. And this certainly was the reaſon that the Church of *England*, in the Reformation, took care to tie Men up to a preſcript Rule, leaving no liberty for variation; but in the Application to a dying Soul, and in the Preface to the Office of Churching of Women (which laſt is in our preſent Liturgy prefixed) nay they deſcended ſo low as to put words in the Prieſts mouth, and not give him the liberty of uſing his own expreſſions before or after a *Leſſon*, *Epiſtle*, or *Goſpel*. Not but that the Church well knew, that every Perſon who was qualified to diſcharge the Office of a Prieſt, did underſtand well enough what to ſay upon the like occaſions, but that all Men were very apt to abuſe the Liberty that was granted them (the moſt conceited perſons often fancying themſelves the moſt prudent, and taking more liberty than others,) and that there was no ſurer way to prevent Miniſters from expoſing themſelves and proſtituting God's Worſhip to the wills and humours of fanciful Men, than ſetting bounds and limits; which no Man ſhould under penalty exceed.

Upon consideration of these and other great Inconveniences, attending the Exercise of private Prudence in God's publick Service; the Church of *England* hath all along, down from the Reformation, abridged Ministers also, of the liberty of any Addresses to God in a precatory way in a Pulpit, before Sermon; (and whatever liberty Clergymen have taken, it is certain there was never * any given) enjoyning a certain form of bidding Prayer, by way of Exhortation to the People, very particularly designed to assert the King's Title, and by a methodical Enumeration of our greatest Obligations in relation to publick Prayer, to prepare us the better to offer up to God the Lord's Prayer, the best and most comprehensive of all Prayers.

Vide A small Treatise called *The old Puritan detected and defeated*; written by Dr. *Stuart*.

In order to the prevention of the ill consequences of such undue Liberties, whereby this Church hath sorely smarted, it will be requisite to have a right Notion of Prudence, and to understand fully the Power which the Church gives Ministers, in their publick Ministrations.

Now certainly it can be no Vertue but a sin for any Man, much more a Minister, to live in the neglect of known Duty; and that it is the Duty of every Priest of the Church of *England*, to discharge his Office in the Congregation, without the Exaltation of his own private prudence above the Churches, is easie to make appear.

First, There is a prescribed Rule of God's publick Worship, acccording to Antient Canons, &c. *

* *Concil. Carthag.* Can. 106. & *Concil. Milevit.* Can. 12.

Secondly, This Rule (lately reviewed and examined by a Convocation) upon mature deliberation and great advice had, was confirmed by Act of Parliament, and which allows no Man to take on him any Cure of Souls, without declaring publickly his approbation thereof, and resolution to practise it.

Thirdly,

Thirdly, As hath been already hinted, Miniſters do not onely promiſe with their Mouths, but under their Hands, an exact Conformity, in the ſubſcription of the Articles contained in the 36th. Canon.

Fourthly, All Miniſters are by their Promiſes at their Ordination bound to obey their Ordinaries and other chief Miniſters godly Admonitions, which renders all Irregularities in this Dioceſe more blameable than elſewhere, ſince the Clergy here have been all along called upon by their Superiours, to come up to ſuch an exact Conformity as I have ſpoken of.

Fifthly, The obſervation of the abuſe of former Liberty, makes it reaſonable, that Miniſters now ſhould be more ſparing to take any, even in doubtful caſes, without the approbation of the Biſhop of the Dioceſe, who hath Power given him by the Book to determine matters that are not clear, but none at all to diſpenſe with the Law.

Theſe conſiderations making it plain, that a ſtrict obſervance of the very Letter of the Law of our Common-prayer Book, is not onely a Duty incumbent on Miniſters, but a Duty of very high and ſacred Obligation, there can be no place left for private prudence, unleſs where it is ſuppoſed and ſpecified. As for Example, In the Office of Viſitation of the Sick, and in doubtful caſes, where the reſolution of the Biſhop or Arch-Biſhop cannot be procured. Secondly, In the manner of performance of his Duty more or leſs to Edification, as to ſome circumſtances, whereto the Book does not extend. Thirdly, As to the Liberty of choice, which the Book allows of, in point of variety of Forms, *&c.* Fourthly, In all occaſional Addreſſes from the Desk (made after the *Nicene Creed*, the uſual time of Addreſſes to the people) either voluntary, within the compaſs of the *Rubrick*, or impoſed on Miniſters, by the King or Ordinary of the place, or elſe at any other times of the Service, *pro Re natâ.* Fifthly, In

the choice of Texts or Subjects of Sermons from the Pulpit, as well as in compoſing and managing of them to Edification, with diſcreet and pious zeal; which is a Province of ſo large an extent, that Miniſters are very unreaſonable, that deſire farther Liberty of Prudence, and which hath been, and is ſtill, ſo notoriouſly abuſed, that there ſeems to be ſome manifeſt neceſſity, for a reſtraint of the Liberty of the Pulpit, as well as for the return of Miniſters to an exact obſervation of their Rule, ſo as to go generally one way, in the practice of ſuch Orders as are clear and expreſs.

Here in theſe like things, all Miniſters have ſufficient opportunity to evidence to the World their prudence; but for Miniſters to pretend to uſe prudence, where it is abſolutely forbidden by the Law, is to expoſe the Law-makers and themſelves, and being contrary to known Duty, is certainly deſperate Imprudence, and a manifeſt contempt of the wiſedom of the Church, which hath always judged it a dangerous thing, to give Liberty to Miniſters, to exerciſe their own prudence over-much in their Eccleſiaſtick Miniſtrations; and accordingly, hath from time to time, more cloſely tied up their hands. And a reflection on the undue Exerciſe of what Men too often term *Prudence*, cauſed a great Church-Man often to ſay, that, *What was left to the Diſcretion, was left to the Indiſcretion of the Miniſter.*

It is not of leſs moment for all Divines to have a very right apprehenſion of true Moderation, than of Prudence. The miſtakes concerning which two excellent Vertues, have been of fatal conſequence to our Church and Kingdom. Now this all men may be ſure of, that it can be no more true Chriſtian Moderation, for Miniſters to indulge the Peoples Sin, than it is prudence in Miniſters to allow themſelves in the neglect of known Duty; much leſs to do both, namely neglect known Duty, as to themſelves,

ſelves, and indulge known Sin, in reference to their People. And it is to be feared that all thoſe Miniſters, who live in the conſtant neglect of the known Rules of their Common prayer Book, which are very few, clear and practicable, are juſtly liable to a Cenſure of this nature; or at leaſt would do well to ſuſpect themſelves, ſince they do not onely run Counter to the Judgment and practice of ſome very great Lights of the Church, all down along from the Reformation, but diſcern ſo bad a fruit and Iſſue of their ſpecious Compliances, that the Dow-baked Parſon, as well as the Par-boiled-Juſtice, appears to be without Diſpute a great Promoter, if not Author of our Schiſm. A notable Inſtance, nay a kind of demonſtration of the truth of what I ſay, is this, namely, that here, in the Biſhoprick of *Durham*, where the Clergy have been more than elſewhere abridged in undue Liberties and compliances, hath appeared conſtantly a better face of uniformity and Order than any where elſe in the Nation. And on the other ſide, where the greateſt Liberty hath been taken, and moſt compliances uſed, under the colour of Prudence and Moderation, there Conformity hath always more viſibly declined, and Fanaticiſm encreaſed and grown to ſuch an incredible height and pitch of Inſolence, that our danger of that, hath been as great as our Fears of Popery. This needs no proof, but may very well deſerve much ſerious conſideration. And I do in the name of God, and by vertue of my Office, with all Humility and Earneſtneſs, beſeech all you, my Brethren, at preſent within my Juriſdiction, with great ſeriouſneſs and ſincerity, to ponder and examine what I have from time to time very earneſtly, by word of Mouth, recommended unto you, and now again ſeaſonably, in imitation of the zeal of our Superiours, repeat unto you in Writing, that whether my honeſt Deſires and Injunctions are complyed withal, or no, I may give ſome Evidence to the World, that I have honeſtly

neſtly diſcharged my Conſcience in ſetting before your eyes, not only ſome paſt Arguments of Conformity, which have been often inſiſted on, but the fitneſs of this preſent Conjuncture for all of you reſpectively, to enflame your Zeal and to compleat Conformity in your Pariſhes, ſince it may more eaſily be done, than many Pariſhes in other parts of *England* can be brought to that Order, which the moſt Irregular place among us, hath all along enjoyed ſince the Reſtoration.

But truly till we do in all Pariſhes, come up to ſuch a frequent Celebration of the Communion, as the Law requires, *i.e.* that the Communion may be ſo often Adminiſtred, that every perſon may have opportunity to receive at leaſt three times a year, we ſhall have no reaſon to be over-proud of our Conformity: for ſince the moſt conſiderable and ſubſtantial part of God's Worſhip, *i.e.* the Sacrament of his moſt bleſſed Body and Bloud is ſo much neglected, we are very deficient in the uſe of the chief means of Grace, and ſo very far from true Conformiſts (though we ſhould advance on in many other points of Order) which would be much, now, to our Reproach, if we ſhould not, ſince we have very good Example given us, lately, not onely in remote parts of *England*, but in our Neighbour Juriſdiction, nay even in ſome Corporations (where we deſpaired of Conformity) and more particularly in the Town of *Newcaſtle* upon *Tine*, which we cannot deny, (by the bleſſing of God, a worthy Vicar and good Officers and Magiſtrates) is now reduced to as conſiderable a degree of Conformity, as any large Corporation (being a Sea-port Town) in the Nation, there being now not any Conventicle on any day, and very full Churches on days of publick Worſhip, as well as ſome competent number of People to attend the publick Prayers of the Church, every Morning and Evening on days of work and buſineſs, and is every day making greater ſteps towards

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the Uniformity that is aimed at in the Church of *England.*

And here before I leave the preſent Topick of Diligence in the Office of a Prieſt, in the exact obſervation of our Rule, in oppoſition to the pretended moderation of the Age, which we have ſorely felt to be in reality great Rigour and Cruelty, permit me to mind you, that as I never did or do approve of the Exaltation of Mens private Prudence above the Churches, in any direction that is apparent to the underſtanding, and eaſie to be practiſed, (and there are very few other to be found in the whole Book); ſo I do deſire and adviſe all Miniſters (provided they themſelves officiate according to the order of the Church) to uſe all imaginable Tenderneſs and condeſcention towards diſaffected or deluded People, in labouring with Chriſtian Meekneſs to convince and perſuade them, and never uſing any ſeverity or compulſion, till people have rendered themſelves unexcuſable, by obſtinacy and contempt of paſt Indulgence: for the ſpirit of Meekneſs ſhould always precede the Rod, in the godly exerciſe of Diſcipline and execution of Law. This is that which we all promiſed to do at our firſt admiſſion into the Order of Prieſthood, and which is impoſed upon us by the 66th. Canon, namely, to make perſonal application to Recuſants, and to labour to reduce Sectaries, (who are now included in the word *Recuſant*) by reaſoning with them in private, at their Houſes; which Duty I cannot conceive how any faithful Miniſter can, with good Conſcience, live in ſo conſtant omiſſion of, as I diſcover the generality of the Clergy of the Juriſdiction do, to the great grief of my mind, increaſe of their own Guilt, and detriment of peoples Souls.

But I wonder moſt of all, that Miniſters, who, out of tender Regard, as they pretend to the Temper of People, dare not officiate according to their Book, for fear of keeping them from their Churches, or driving them out of them, ſhould be ſo wholly unconcerned for their ſeduced

Pariſh-

Pariſhioners, as to find out no more effectual way to ſave their Souls, than an unjuſtifyable and even a very ſinful complaiſance with them in their unreaſonable and perverſe humours. It is now notorious that this falſe Moderation (from the farther progreſs of which Good Lord deliver us) inſtead of gaining the Diſſenting Party, hath not only driven them farther off from our Churches, but hardened them beyond meaſure in their unjuſt prejudice againſt the eſtabliſhed Religion; for their obſervation of Miniſters, living in the neglect of thoſe Laws, by vertue of which they were proceeded againſt, not only encreaſed their immoderate love of their own ways, but hath likewiſe made them intolerably impatient of all kind of contradiction; to that degree, as not to ſuffer the leaſt Check from Authority, without flying in the face of their Superiours and meditating both the deſtruction of them, and ſubverſion of the Government. A truth much more evident and apparent, than that the laudable zeal of our ever famous *martyr'd Metropolitan*, for his Love to Order and exact Conformity, was the occaſion of any of the late Troubles, or concuſſion in the State, as ſome are pleaſed to affirm, who are apt to ſhew much more zeal againſt Popery, than love to our own Religion. And a conſideration which would make us abhor a *Laodicean* Temper of Lukewarmneſs and indifferency, and engage us ever to ſtick cloſe to that excellent Method of Order and Conformity, which we were ſo very timely put into; ſince we have to our great comfort and Reputation, experienced ſuch happy effects of the one here among us, (which hath in ſome ſort diſtinguiſhed us from all other Dioceſes of *England*) and the whole Nation felt ſuch diſmal conſequences of the other. Of which if you are not yet convinced (and I ſhould be exceeding ſorry, that I had many in my Juriſdiction that were not) I crave leave to refer you to a more through Examination

Arch-Biſhop *Laud.*

nation of the Works of ſeveral Loyal, Faithful and Indefatigable Writers, who have with ſuch honeſt Zeal, Prudence, Conſtancy and Courage ſtood in the Gap, and expoſed themſelves for the King and the Church, againſt the craft and malice of our Schiſmaticks of all denominations, that they ought never to be forgotten by the Loyal Clergy or Laity of *England* and their Poſterity.

I hope therefore, Brethren, I need not ſpend ſo much Ink now, to convince any, as I have ſpent breath heretofore, to perſuade ſome, that ſuch a Notion and Practice of Conformity, as you have been preſſed to from the Beginning, is pious, laudable and prudent; ſince you ſee it our Duty, both in reſpect of the Laws of God and Man. It obtains the End of the Law, the Honour of God in his Reverend Worſhip, by Uniformity, and our Reputation will otherwiſe ſuffer both among our Friends and Enemies. It will be our advantage if we do ſo, and a great diſadvantage to us and our Poſterity if we do it not. In the name of God then, if you value your Reputations, or regard your Conſciences, come up to that pitch of good order in Conformity, whereto you have been long and often invited, not contenting your ſelves with out-ſtripping other Miniſters in Dioceſes, that ſtrive againſt the ſtream, and have wanted the advantage of being ſpurr'd on, as we have been from the beginning, but labouring to be all, what many are, and every one profeſſeth to be, *i. e.* a true Conformiſt indeed; not of our Modern, but the Ancient ſtamp (of whom I ſhall venture to give this ſhort Character.) He is ſuch an one, as underſtands that Prayer and Praiſe, is the end of Sermons; And that the Sacrament of Chriſt's Body and Bloud, is the moſt excellent part of God's Worſhip: And conſequently thinks not either Prayer or Praiſe ſo inſeparably annexed to Pulpit Preaching, as to neglect the *Juge Sacrificium*, on days of Labour, or to clip the Church Prayers, more ſacred than the King's Coin, when he pub-

lickly offers them up to God in the Congregation; nor omits the Celebration of the Euchariſt ſo often on other Sundays and Feſtivals, beſides the three great ones, but that every one may have at leaſt an opportunity to receive three or four times a year, which as I have demonſtrated cannot be done (with any conveniency to Prieſt or People, in a Pariſh of but 200 Communicants) under a monthly Sacrament.

Such an one as performs this Task, when he hath no juſt hindrance, with no leſs willingneſs than unfeigned Devotion, and who conſtantly and diſcreetly inſtructs the Youth, not onely in *Lent*, but throughout the year, who by pious application to the Whole as well as the Sick, makes Conſcience to bring home ſtraying Sheep to Chriſt's Fold, as well as aſſiſt and convey dying Souls unto *Abraham*'s Boſom, I dare denominate, (I ſay, ſuch an one) an orderly Churchman and true Conformiſt. And on the contrary ſhall not doubt to aſſert, that whoever hath not this Notion of Conformity, and doth not honeſtly and ſincerely endeavour thus to obſerve his Rule, without wilful Omiſſion of what lies in his own power to practiſe, and he ſees practiſed by other perſons, in worſe circumſtances than himſelf, doth not deſerve that Name. How far Inadvertency, or the unhappineſs of Education, in not having been trained up under right and Orthodox Churchmen (ſtudiers and lovers of Order) ſo as to attain to ſome early expertneſs in things appertaining to the Eccleſiaſtick Miniſtration, may extenuate ſuch a Crime, I ſhall not at this time determine.

But in Charity attributing the paucity of the number of *Ritualiſts* to theſe cauſes aſſigned, rather than to any Averſion to our eſtabliſhed Order of Religion; I do earneſtly recommend unto all the younger Clergy, ſuch a ſerious and hearty Study of the Liturgy of the Church of *England*, as my deceaſed Right Reverend Dioceſan adviſed me to, when he

he first entrusted me with an Arch-deaconry, and which he did not only recommend to others, but had practised himself, in such manner perchance, that it is scarce possible among any alive to find a parallel. Witness his laborious and excellent Annotations and Collections on King *James*'s and former Liturgies, which are now extant in his own publick Library which he founded here at *Durham*, which, if you have never yet perused, according to some intimations given you in my Visitations, I do advise you to do with much consideration. You will find it a work of much Time as well as Piety, and therein discover much Learning and Prudence, in comparing and examining the present and former Liturgies of our own and other Churches, together with the Rituals, Breviaries and Missals, out of which our Service like Gold from dross was taken; which Method of Study and Devotion, seems to have been the daily practice of this great Man, and without dispute was one of the things that made him so great a Man, as to be relied on so much, by the Bishops and Clergy in the Convocation, when they did review and examine our Liturgy, after the return of the King in the year 61 and 62. This is that which gave him so clear and full a view of the Benefits, as well as Beauty of that Uniformity, which he, before the Troubles, had introduced at St. *Peter*'s College in *Cambridg*, and the Cathedral Church of *Durham*, and practised all along his Troubles abroad in his Exile, that he did with great Zeal and Success, establish here among us the same at his happy coming to this See, which all the *Northern* Clergy, which are Right and firm to the King and the Church, are convinced, was no small Felicity; and taste now so much sweetness therein, that notwithstanding the uneasiness we have felt, in being often smartly admonished thereunto, we heartily bless God for such a providential Act of his Goodness towards this Country, as to send after twenty years bloody Wars and Confusions,

the ſame Perſon, who had been firſt Inſtrumental in Reſtoring good Order in the Cathedral before the year 1640. to compleat it afterwards in the Dioceſe; out of Gratitude to whom, for the advantages we received from his good Conduct and Government,(which do abundantly outweigh the Infirmities of his old Age) we are bound to maintain, with great zeal (and no Man more than my ſelf) what he with great vigilance and pains, firſt ſet on foot here among us. And I know no more effectual courſe to prevail with you ſo to do,than your practiſing that good Advice he always gave young Clergymen, before their Ordination, to be good Churchmen, as well as good Chriſtians, which you know he often expreſſed in this Phraſe (which I have ſome reaſon to believe he learned from Biſhop *Overall* and Biſhop *Andrews*) *Study your Common-Prayer Book.* And the Clergy of the Biſhoprick of *Durham*, being put in ſo eaſie a way to do the ſame, by his good Counſel and Example which he gave us in relation thereunto while he lived, and by thoſe conſiderable helps that he left in the Library, which he founded at his Death, will be more inexcuſable than all others in the Nation, if they do it not. For Biſhop *Coſins*'s Notes in his Manuſcript, which are inſerted in a Folio Common-prayer Book, bound up with blank-Paper betwixt the Leaves, for that purpoſe, will be very uſeful for the learning of the Hiſtory and deſign of the Book, as the pious and learned Pieces of our Neighbour (and my ever honoured Friend) Dr. *Comber*, will be helpful in the ſtudying of the Method and matter of the ſame.

To draw to a Concluſion. God having thus bleſſed us with a Prelate, very famous abroad as well as at home,for his Zeal, both againſt Popery and Fanaticiſm,who gave a great Wound to the firſt by his printed Books, and to the laſt by his Love to Conformity and the exerciſe of Diſcipline; As alſo our preſent Dioceſan, who hath both publickly admoniſhed us all,

all, and privately commanded me to act according to Law; We have all Obligation in the World to signalize our selves upon this account, and to give the World some demonstrations by our Practice, if not by our Writing, that the most ready course to make Men Pious as well as Loyal, is by a hearty Zeal for the uniform practice of our incomparable Liturgy, which was so admirable a fruit of good Judgment, mature Deliberation and mighty Industry, that the whole Authority, in Church and State, in Parliament, doubted not to declare it done by the Aid of the Holy Ghost; and without dispute this most unexceptionable Composure justly deserves that notable *Encomium*, that Arch Bishop *Cranmer*, who sealed it with his Blood, gives it in his Works, in these or the like words, namely, *That he did believe, that there had not been a more useful and godly Book, than the* English *Liturgy*, *composed since the time of the Apostles:* Since long Experience shews us, that it hath under God been the most effectual means to establish the Reformation amongst us, and the most impregnable Bulwark that ever was raised against Popery. Which some Foreiners have been so sensible of, that they have not doubted to declare the Common-prayer Book of the Church of *England*, of all Liturgies extant in the World, best deserving to be the universal Liturgy, for being so excellent a Repository of the Holy Doctrine contained in the Scriptures, the most conformable to Antiquity, and for keeping the most desirable Mean, betwixt two Extreams.

Thus, My Reverend Brethren, I have in the fear of God, and with much Integrity of Heart, laid before your Eyes, your Obligations to the Faithful and Exemplary Discharge of your Function. I will not despair, but that I may in due time, by the blessing of Almighty God, see some con-

conſiderable fruit of theſe my honeſt, though weak, Endeavours; if not, I ſhall have this comfort to my own Conſcience, that I have faithfully delivered my Soul, together with this Additionary ſatisfaction, that I have proclaimed to the World, that I have done ſo; to which Refuge I ſhould not have betaken my ſelf, had not the Non-compliance of ſundry of my Brethren, for many years together, in the obſervation of ſome clear and eaſily practicable Laws of the Church, conſtrained me thereunto. You know, that I have often declared unto you, that the publick and private Applications to, as well as Cenſures of, the Clergy, in order to the bringing them to the exact obſervation of their Rule of Conformity, has been part of the peculiar Province that I have reſerved to my ſelf; and I hope none of you can accuſe me of any ſcandalous negligence in the diſcharge thereof: How far my Officers, eſpecially during my abſence from *England*, have performed the Duties incumbent upon them, and which I have all along left to their ſole management, is better known poſſibly to your ſelves than me. I hope they have not been the moſt negligent of all in *England*; but if they have been culpable, it is fit, they ſhould bear their own Guilt, as I am willing to bear mine. And let none of us, for the Love of God, make their failings, whether real or pretended, a Cloak for our Omiſſions. We muſt do our own Duties, before we are qualified to complain of them. Every Arch-deacon can do conſiderable things, in regulating the Clergy of his Juriſdiction, in relation to their Duty, without the aſſiſtance of his Regiſter or Official; and ſo may every one of you, without the aſſiſtance of them or your Arch-deacon, or your Church-Wardens, do much in the ordering God's Worſhip and your People. Let every one of us do what lies in our own power to do, without the help

help of others, and then, and not till then, ſhall we demonſtrate, that our Complaints of one another are ſincere. Commending you, and all your ſincere Deſigns and endeavours to God, begging the continuance of your Prayers, and aſſuring you always of mine, I ſubſcribe my ſelf,

From *Windſor* (during my Reſidence at Court) *Aſcenſion* day, 1684.

Your Affectionate Brother and Servant in Chriſt,

D. G.

Poſtſcript.

Postscript.

FOR the better Encouragement of Country Parishes, to observe Monthly Communions, it will not be amiss to mind you, that so frequent Celebration of the Sacrament, as I have brought to your view to inflame your Zeal, is not onely now observed by many Cathedrals (as it hath been by some all along from the Regulation of the Liturgy); but in other places, namely, St. John's *College in* Cambridge, *St.* James's *Chappel,* Ely *Chappel in* Holbourn (*when the Bishop is present*) *and Dr.* Beveridge's *Congregation at St.* Peters Cornhill *in* London; *which places Celebrate the holy Communion Weekly with a competent Number and much to Edification; and the fruit of which constant Attendance on that holy Ordinance, is very visible in the Lives and Conversations of a great number of devout People, which frequent this holy Duty in the forementioned places; and very particularly among the younger sort; who give abundant hopes to Ministers (if they do not slacken in their Zeal) that they may train up a very orderly Generation for the time to come. And if this be possible to be done in the City of* London, *I recommend it to your Consideration; Whether it be not much more easie for us to do here in our exemplary Diocese.*

FINIS.

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